

of high imperialism. But none of this was possible without revolutionary changes in the art that were not possible at the time. Even if they had been possible, it is unlikely that Hart would have been the man for the job, because such a programme would have called for him to work a quite fundamental British interest.

If the Harmond edition of Hart's letters has about it an air of being a pious memorial to a great man—it is, with Stanley Wright's quasi-official biography, a substitute for the statue of Hart that stood on the Shanghai Bund until the Japanese had it pulled down in 1942—the first volume of selections from the Morrison correspondence is a cool work of exposure. The harsh, aggressive journalist who arrived in Peking in 1927 came just when the struggle between the powers for privileges and spheres of influence in China was at its height. He leapt straight into the fray, kicking and shoving as he urged England to grab what she could by publishing the more vigorous efforts of her rivals. He went so far in his despatches that even that arch-proponent of imperial expansion, Valentin Chirol, then deputy head of the foreign department of *The Times*, urged him to tone down his contentious references to the Foreign Office.

Ballfire, whether personal or political, runs through nearly all of Morrison's letters and those of many of his correspondents too. There must have been something about him that drew like a magnet to him the great, the good, the bad, the ugly. Soon after his arrival he was writing letters from various parts of China telling him what the competition was up to and encouraging him to keep up the fight.

A January 1898 letter to J. O. P. Bland, the *Times* man in Shanghai, sets out some of his own views at that time. The Chinese, he perceived in "a peaceful British domination in Central China" was the growth of Russian power in Manchuria. He disagreed strongly with those who advocated a deal with Russia, predominance in north China in exchange for British supremacy in the Yangtze valley: the consequent growth in Russian power would be a grave threat to British interests in China and elsewhere. The only way to stop the Russians was by reaching an understanding with Japan. "I look with equanimity upon the result of the inevitable war in the Far East." As for Britain's share in the partition of China, the Yangtze valley was not sufficient. "Our true heritage in Asia is all South Eastern Asia up to and including the Yangtze Valley."

In 1903, after the Boxer uprising

POSTAGE: INLAND 11p. ABROAD 12p. NEWSPAPER CLASS POSTAGE PAID. NEW YORK: THE NEW FICITION SOCIETY, 140 WEST 11th STREET, NEW YORK, NY 10011.

provided Russia with an excuse in strength still further her position in the north-east, he wrote to Chirol, "I myself ardently desire war. . . . Gladly would I give 1,000 to know that war had begun." Despite his promise to put nothing in his telegrams he gave a wide publicity to a Japanese journalist in which he expressed his sanguinary hopes.

When war came he was delighted, and he did not want it to end before Russia was "saignée à blanc" and "crushed beyond repair". He indignantly rejected charges of Japanese atrocities from the safety of Peking, and submitted all his messages on the war to the Japanese military censor before dispatch. So excited was he by it all that he now wanted "a desperate war between France and Germany".

A year after the victory of the Japanese, Morrison suddenly turned against them, to the confusion of his employers and the indignation of Tokyo. *The Times* remained strongly in favour of the Anglo-Japanese alliance, to Morrison's evident dissatisfaction. He took advantage of the paper's purchase by Northcliffe to launch a vendetta against his former patron Chirol which ended with Chirol's departure.

This vindictiveness was nothing exceptional: several times we find him complaining to Printing House Square of a colleague's incompetence which the evident intention of blaming his career. He appears to have been a compulsive backstabber, not sparing even those who thought themselves his friends.

Just as his earlier hostility to Russia had made him uncritically pro-Japanese in the past, his new anti-Japanese posture induced him to discover merits in China's policy that had previously escaped his notice. He continued to play the concessional game, hard letters are filled with talk of loans and railways. It is only with the upheavals of 1911 that the correspondence selected for this volume gives a good coverage of Chinese internal affairs.

As the imperial order collapsed, Morrison's foreign contacts from all over China revolved on a point which he perceived as the key to the various Chinese interest groups: ensuring that he knew of their views in the hope that he would pass them on to the world. Morrison was never a mere conveyor of information: he was by nature a provocateur, and he soon became the spokesman of the legation quarter's opinion that the unscrupulous warlord-bureaucrat Yuan Shih-kai was the man to become president and save China from revolution.

He was so carried away by his enthusiasm that he apparently did not even suspect that the mulish and looting by one of Yuan's divisions in Peking in 1912 was a



Two prints from a collection of Japanese prints, paintings, screens and books to be auctioned at Christie's on November 10. The one on the left, by the artist Yoshitara, shows a French lady with her husband and then on the right, by Kunihisa, a Dutch soldier with his attendant holding a musket. Both are inscribed with Japanese characters which are phonetic transcriptions of words taken from European languages: the French lady stands before a scroll which contains various English nouns and the soldier is surrounded by Dutch nouns ("sku", "anrh" etc.).

fully stage-managed outrage intended to keep the capital of the republic in Yuan's bellwether in the north, thus excluding the southern revolutionaries from real power in the new regime. This volume closes with Morrison leaving the service of *The Times* and becoming an adviser—one might say public relations officer—to the man he had helped to make president. As Lo Hsiang-shan points out in the excellent introduction to his admirable edition, that was a serious mistake: once he ceased to be the correspondent of *The Times* he was only himself, and thus a far less powerful figure. The second period of his life in Peking will be covered in the next volume of his correspondence. There is also a diary to come that promises to be even more revealing.

It would be tempting but misleading to draw too strong a contrast between Hart and Morrison. As committed imperialists, they differed more in period and style than substance. Hart was a man of the late summer of Victorian global

supremacy, while Morrison belonged to the intensely competitive age that followed. Seen against Hart's Roman auctoritas and air of standing aloof from the conditions in which he was involved, Morrison seems a scrapper, driven by the animal vigour that had enabled him as a young man to walk across Australia. Hart had come groundling in Chinese culture, whereas Morrison did not bother to learn the language, knowing China as a butcher knows a carcass.

The two collections of letters are of great interest, not just as enormous rict compendia of information on China's foreign relations but also for what they reveal of the psychology of imperialism. Questions of personal character aside, we do not have to choose between Hart growing immensely rich running the Chinese customs for Britain's benefit, and Morrison using his despatches and letters to express his personal and political aggression. They were, after all, two sides of the same counterfeited coin.

C. P. Fitzgerald's *China* (Gollancz) and Jenkins, *China* (Gollancz) appeared in its third revised edition. This standard "short cultural history" now contains references to recent archaeological discoveries, but it still follows the design of the 1935 edition which the TLS called "concisely planned and brilliantly executed". Mr Fitzgerald has added Chinese history too, some major epochs and treated the literature, religion and economics each period separately. His scheme stratches from Chinese prehistory to T'ang Christianity and follows the development of philosophy and changing social systems. There are twenty-one plates, sixty-six illustrations, and nineteen maps.

Leon Trotsky on China (Gollancz) New York: Monthly, distributed by Pathfinder Press. £13.75, paperback £4) is concerned primarily with the second Chinese revolution of 1925-27 and brings together for the first time in English documents that illuminate Trotsky's part in early Soviet policy towards China.

On foreign service

By Michael Irwin

ALAN ROSS (Editor): London Magazine Stories. 180pp. London Magazine Editions. £3.75.

JAMES WRIGHT (Editor): White's Tales 22. 206pp. Macmillan. £3.95.

To judge from these two anthologies the short story has still not ceased to bloom on British soil. Six of the seven Winter's Tales take place abroad. The London Magazine stories span Africa, North and South America, India and the Far East. It might be thought that the foreign settings would provide a welcome breadth and colour, but in Alan Ross's selection, they often tend to be laborious. To bring to life for a British audience the physical and social contexts that give meaning to the story set abroad is a formidable task indeed. In Nayantara Shihgal's "Married" and Takagi Kyozo's "The Old Women's Hut", characters, setting and situation all lack substantiality.

This point concerning foreign settings is by no means peripheral. The London Magazine contributions tend to be short short stories with clearly delineated aims. In stories of this kind, unhelpfully, or perhaps even unfairly, a technical misdirection can mean the difference between a hit and a miss. Alan Ross's anthology, for all the variety of accomplishment it exhibits, constantly displays the preciosity of the form. In "After the Cinema", by Neil Jordan, the flavour of the boyish episode is obliterated by the smoothly literary style of the adult narrator. Owen Leary's "India Tea" and Martin Elliott's "India Tea in a Chinese Cup" both show vigour and resource; but the element of experimentalism in the narrative method comes across as conceit rather than relevant. Several of the stories make use of gothic properties: the cloistered skeleton of a cherished wife in Isobel Strachey's "A Quiet District of Buenos Aires", a past dead dog in Alan Massie's "Special Report". But neither author achieves a stylization quite sharp and secure enough to give the narrative the dream-like plausibility it needs.

Michael Mowshaw's hulking homophonic, in "The Oriental Carnival", proves better value, partly because it is not simply produced, like a deformed rabbit from a hat, to stifle the reader, but has an active part to play in a developed story. The local townships, Muresburg, is sketched in with the light sort of controlled indifference.

"My Organic Uncle", by David Pownall, is a lively character study. Graham Swift shows some odd, ludicrous promise in "The Recreation Ground". But the best, and by far the most, contribution is by William Trevor: "Mrs Abercrombie's Wishes". This is not merely a pregnant incident but a fluent, carefully formed story. Mr Trevor draws his dozen characters with a steadiness I have not always found in his work, avoiding sentimentalism or quaintness.

There can be no doubt, however, that Winter's Tales 22 is much the better anthology. None of the contributions is less than entertaining; three of them are a good deal more. The only criticism of Roger Dineen's "Via Dolomites" is that the clever ending is smaller in scale than the striking narrative that precedes it. Nadine Gordimer provides a fine example of the single title "Town and Country Lovers". Since, in both cases the lovers are a white man and a black girl the South African setting is intrinsic to the action. The emphasis is not on the immorality of apartheid, though that is made chillingly apparent, but on the destruction and distortion of tender human feelings. There is no editorial comment, for none is needed: these two tales are mutually illuminating. The author's economy, her suggestive reticences, her vocative selection of detail are continually impressive.

The most spectacular contribution is William Bloom's hundred-page "The Philosopher's Stone". Its vigour, energy and scope are dazzling. The Russian setting is not at all backward as it makes out the stakes immense: pain, loss, research department of a Kiev hospital. His unit photographs the blo-

plemic emanations of stones and leaves, and "the silver auriculae around living bodies". The aura can be seen to separate itself completely from a sleeping or even a dying body. Urged on by Bolkonsky, his new head of department, Ostrovnik embarks on a study of the relationship between this "ethereal body" and the brain in a group of terminal cancer patients. The story has immensely diverse potentialities. Besides the investigation of a possible form of immortality there is Ostrovnik's relationship with his patients, with Bolkonsky, with his own family; there is Ostrovnik's Jewishness, his attitude to communism, there are the reactions of the patients to each other, to their approaching death, to the experiment in hand.

Mr Bloom cannot keep it up, of course; the juggling feat required is impossibly demanding. Yet he muffs nothing: it is simply that many of the names he tosses aloft never come down again. The more fact than "The Philosopher's Stone" is a novel suggests a failure of nerve; to succeed on its own terms it should have been a full-scale novel. But what a novel it could have been and what an exciting novella it remains.

Watching brief

By Jane Miller

ELIZABETH TROOP: Woolworth Madonna. 124pp. Duckworth. £3.95.

Love, jealousy and curiosity make spics of Elizabeth Troop's characters, as more ambiguous feelings make a spy of her. A working-class wife and mother dreams and surveys defeat in the only house left of a demolished Wandsworth terrace. Never quite allowed to speak for herself, as if she might ruin the too, she staunchly avoids regretting that she left grammar school too soon, married too young, might be to blame for her daughter Corole's outburst. Her secret passion for a journalist, she can make use of television make her spy on him, and she lurks uneasily outside the Festival Hall and scrutinizes his dustbin for clues. Unscrupulous as she seems this opaque, self-contained woman, the author provides herself with a spy legitimized by her trade and his passion for her heroine. Edward is a journalist bewildered by the fascination this woman has for him, and he moves into her home, ostensibly to write an article about her family. As a journalist he can marvel at her husband Terry's "machismo" and see her as "peasant-like" yet "sharp, urban", but such formulations do not satisfy him, and he is reduced to raiding their chests of drawers and those receptacles on ladies' night, which he fills with things they can neither classify nor do without.

The mystery of strangers' lives may nowadays seem lessened by

Wishful thinking

By Eric Korn

J. B. S. HALDANE: The Man with Two Memories. 220pp. Merlin. £2.80.

They don't make SF anymore like this unfinished tract or testament, apparently written in the late 1950s and now presented with a Preface by J. B. S. Haldane's sister, Naomi Mitchell. Like its author, it is crusty, opinionated, irritating and highly entertaining. It's a leisure—not to say self-indulgently watering—account of a distant, idiosyncratic utopia, with elaborate exegeses on the alphabet, the calendar ("each day was divided into 840 'vopnyu'"), grammar (eight forms of the first person plural), and numerical systems (one binary, one to the base 210). In fact, everything Haldane thought could be improved, it has all the characteristics of crankily didactic utopias or dystopias, but unlike Orwell-Lytton's unreadable *The Coming Race*, it is the product of an alert and interesting mind.

The plot is slight, slow-moving and full of diverticula—heaven

knows how long it might have gone on for—and merely serves as a coat-hanger for its author's remarkable collection of political, philosophical and literary hats. Space for comment is provided by a double device. The narrator, one Ngok Tlieg, a misfit in his own perfect world of Ulra, who likes acquiring objects and flunked the history and prehistory of his society. It is his memoirs, short of some dangerous bits of advanced technology, that invade the mind of Janice Murchison, a crusty but likeable polymath, curiously enough a scholar equally at home in zoology and the classics, though "my knowledge of Vedic Sanskrit is most superficial". The two personalities get on well, publishing a solution to the four-colour problem almost at once, but soon Ngok Tlieg (his name means "activated by the element gadolinium", but this is not to be taken literally) seizes the pen.

The superiority of Ulra, where man has for hundreds of millions controlled his ecology and his physiology, is underlined, even in little things: "our loudspeakers were usually somewhat less loud than yours, but incomparably clearer"; they had more sense than the best of our flowers but theirs lasted longer and concentrated indium into the bargain. It is one of those kind, bruiselike, clear-sighted societies which Wells foresaw in his rozier moods, with a great deal of benign interference gladly consented to by astronauts aren't allowed anything but the very best sexual experiences"; there is constant, universal, and effective psychotherapy, a great deal of crafts-utopia, vegetarianism, and eurythmics; and some of the heavy work is done by articulate elephants. In one of the more backward regions, "as many as one per hundred thousand still had to have a mild operation for bad temper even in the extreme south-west of Ulra, thanks to a change in human anatomical flora, and the best musicians compose for the *fishrim*, pit bird, which has been bred for singing for 300,000 years (a footnote draws attention to the diet for hui-fancies in *Dalnes Berlington's* paper in the *Pitt, Trans*, for 1773).

We are also given a pithy history from its beginnings, through the establishment of a world state—after the battle of the thirty-one tractors—by Urizen of Golgotha (Hale, it is delightfully suggested, got the material for his prophetic books through mind-contact with Ulra), to the establishment of universal peace and socialism and the subsequent solution of virtually all other problems.

It could be a great bore, with all its didacticism and showing-off ("there was a lyric poetess, Mithlynk, whom I shall rate higher than Catullus or Theocritus; though how she would compare with Sappho if we had her complete works . . ."), but mostly it isn't. Haldane's intentions were philanthropic, his intelligence lucid, and his invention never fails. He is a man who can postulate an intelligent fungus that communicates by making biochemical jokes, or a tribe of earth-herders who, imitating their stock, develop a cult of asymmetry, exchanging one pair with heavy pendants.

Nothing happens between them, though Haldane is led to wonder "what the saving to the health service would be if the psychiatric hospitals were staffed by prostitutes instead of nurses". The portrait of Haldane is sympathetic, although it turns out the works are her own conflicts at Norman's expense. The poor boy imagined they would help people, she enrolls on a social work course on Tynasid where her domination love is a university lecturer. She enjoys the work. For the first time, she is in her life, people depended on her, and their dependence made her feel strong. Her "hard case" is the educationally subnormal young man Norman, whom she sees every Tuesday as part of her training. Encouraged by her discovery that he is not so backward as he makes out, she takes immense pains with him, stimulating him to read, talk and rethink his past. She also stimulates him sexually, a dangerous move on her part: he falls romantically in love with her.

It is an illustration of the damage that short-term therapeutic relationships can do, and of the gulf that lies between the expectations of people from different worlds, how close these may seem. Haldane's middle-class southern background is stretched to its limits by the scientific world of the blithely left-wing, self-caring young

lecturers, and student Norman's whim of mining villages scheduled to death—in the County Development Plan, is seen however in David Bean's descriptions as clearly as in a painting. And it is landscape and phreatic and the interior of the Hall, the one remembered, afterwards, rather than the story. The best character in *The Hard Case* is off-stage throughout—Norman's book-loving, nature-loving, pigeon-keeping, minor father, who was killed when the pit when Norman was a boy.

David Bean, whose fourth novel this is (*The Big Meeting* won the Winifred Holtby prize), lives in Durham. He has been a feature-writer for *The Guardian* and directed documentaries for the BBC. There is a strong flavour of the documentary in *The Hard Case*; it sets all sides of the question, is fair, unpretentious, unpretentious, moderate in tone, but unpretentious, as in a novel.

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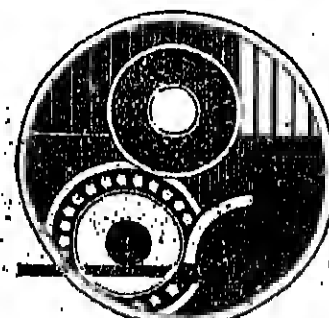
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allusions with spoken rhythms and neologisms. In fact, he has dressed himself in a Joseph's coat of many colours—a very festive outfit for a day's work at tarring roads. And he summons up a familiar scene from the traditional Jewish home: the blessing that the father bestows upon his children when he returns from the synagogue on the eve of the Sabbath. He does not see himself as an ordinary poet but rather as a "mad-building bird" of Israel. Defiance and play, innovation and tradition are played off against each other throughout the poem.

The trials of the pioneer, the spiritual and physical possession of the land (the landscape became one of the main protagonists of Hebrew verse and prose), the zeal of the return—these are the prominent themes of the Palestinian period. But the fervour was also counterpoised by a starker account of the realities of everyday life. Lea Goldberg (1911-1970) shows us the darker side of the picture in her poem "Tel Aviv 1948"—1948 being the year she emigrated to Palestine:

The most on the hummocks then, were like the mass of Columbus' ships, and every raven that perched on their tips announced a different shore. And the kit-bags of the travellers walked down the streets and the language of an alien land was plucked in the human days like the blade of a cult knife...

Like pictures turning black inside a camera, they all turned inside out: pure winter nights, rainy summer nights of overcast and hazy mornings of great cities. And the sound of footsteps behind your back drummed marching songs of a foreign army, and, so it seemed—if you but turn your head, there's your town's church floating in the sea.

This is a far cry from Shlonsky's pioneering ecstasy. It is a violent poem: the earth heaves like a sea; disembodied kit-bags walk on the street; alien languages—those she carries within herself—slash at the parched eastern day; and the entire country is like the obscure interior of a camera, reversing all it sees and hears, turning white into black. In fact, the operative principle of the poem is the reversal of memory and of physical objects. The terror of the last stanza is heightened when she recalls the old Hebrew legend, that in the end of days, all the synagogues of the world will converge on the Land of Israel. This, too, is reversed: it is not the synagogue, but the town church that will float into view, the moment one dares look back. And for Lea Goldberg, the translator of Petrarch and Dante, the Church represented not only pogrom and persecution; it was also the repository of precious art and music.

By now there are several genera-

tions of Israeli poetry, who have not "known the taste of loving between two homelands"—a phrase taken from a poem by Lea Goldberg. Their perception of the desert was not impeded by the memory of soft European mist. They were born in, and into, Hebrew. They took much for granted and, for a time, revelled in their sense of primacy. It is doubtful whether any of them, and they are now in their forties or fifties, would write a hymn to the Hebrew language, as did Hayim Lenasky from his prison in Leningrad, or Nahman Altermann from his sidewalk café in Tel Aviv.

The language is their birthright; it was not, consciously or unwittingly, competing with foreign models; it was not compensating for overcompensation for something lost or surrendered; it was not struggling to liberate itself from the gravitational pull of a many-layered tradition. The motto of the Israeli period, in the years following the War of Liberation of 1948, could have been a line from a poem by Avin Hillel: "I hate rhetoric (melitzan) as the farthest hates the picknickers"; or a line from Yehuda Amichai: "I, who use only a small part of the words in the dictionary..."

The entire modern period could be studied in terms of the relationship of spoken Hebrew to written poetry. The rate of change, until some twenty years ago, was both exhilarating and unnerving. Shlonsky, the brilliant innovator,

whose coinages fill an entire dictionary, had outrageously compared Bialik in the 1930s to a huge bus, blacking a one-way street. But Shlonsky himself turned into a double-decker in his lifetime. And the picture was further complicated in the 1950s, when the younger poets turned to Anglo-American models. This created a fairly distinct cleavage between the poetry—and, one might add, the criticism—of the modernizers and of their at first loyal, and then rebellious, progeny.

However, even the rebellious progeny soon discovered that fluency, immediacy and incandescence, though solitary and refreshing, could not substitute for historical depth; that the poetry would be impoverished if it did not regain its awareness of Jewish history and of Hebrew literature; and that, as Eliot pointed out, "tradition cannot be inherited and if you want it, you must obtain it by great labour".

Here again, one of the many wheels of Hebrew poetry came full circle: where the older writers attempted to free the language of involuntary associations, to silence—or, at the very least, to control—the background music of an obtrusive tradition, the younger writers in Israel have had to make a deliberate effort to repossess what their forefathers tried to repress.

Whether the poet wills it or not, there is often an element of counterpoint in Hebrew poetry. However colloquial the rhythms and even the diction, it is heard by the alert reader against the background of biblical poetry and of an uninterrupted poetic tradition. And some of the finest effects of modern Hebrew poetry still result from the tension between everyday speech and the undertones and overtones of a shared heritage.

Here, for example, is the opening stanza of a poem by Yehuda Amichai, entitled "A Sort of Apocalypse":

The man under his fig tree telephoned the man under his vine: "Tonight they will surely come. Armour the leaves, lock up the trees. Call home the dead and be prepared."

The introduction of the onychonitic telephone into the body of a famous biblical idiom for peace and peace of mind—they shall sit every man under his vine and under his fig tree and none shall make them afraid—is enough to jolt any Hebrew reader. But something is also happening on the physical, visual level. The peace-loving vine and fig tree shed their symbolic robes and are transformed into routine accessories of field camouflage.

Shlonsky, in his celebration of the road-building pioneers, heightened the meaning of the prosaic, investing it with religious significance. Amichai is dragging the familiar rhetoric down to earth. But in both cases, the underground of a great body of literature having its source in the Bible, find their way into the channels that are being cut open by the spoken language.

Amichai's lines are representative of the individualistic, anti-dogmatic, anti-ideological tone of many of the younger poets. In some cases this becomes a desperate attempt to step out of history. The individualization of Israeli society over the past twenty-five years has often brought writers to rebel against the sentiment of collectivity, of being on exposed nerve within a very nervous system. And, needless to say, one often finds both impulses pulling in opposite directions, within a poet and the same writer.

But it is still very much a case of conscious acceptance of, or resistance to, a shared history and a common heritage, even though the younger writers have rejected the Eastern European view of literature as an agent of the national revival, a sort of audiovisual aid to communal morale.

A poem such as Amir Gilboa's "Legend" is entirely modern in tone and technique, may serve as a final illustration of the way in which Hebrew, at a given moment, can draw on a wide range of linguistic and historical associations. The fact that this can be done with relative ease—that the memory cells of Hebrew are consistently so alert and react to the richness of the language in such a way that the poet can draw on them as he pleases—has been a source of pride and a source of anxiety for the Israeli poet. More and more, the poet is aware of the

together with me and father and my right hand was in my left. Like lightning a knife flit among the trees. And I am so afraid of my terror, faced by blood on the leaves. Father, father, quickly save me so that an axe will be rusting in the midday meal. It is I who am being slaughtered and already my blood is on the leaves. And father's voice was small, and his face was pale. And I wanted to scream, violently, and tearing open my eyes and I woke up. And my right hand was dried of blood.

The title of the poem alerts the reader to the biblical story, which he is familiar from childhood. He is prepared to encounter overt or veiled references to the biblical narrative, but the opening stanza frustrates these expectations. A childlike voice tells of an idyllic stroll, together with the father, through the forest. This scene is superimposed on the familiar biblical tableau. The innocence of the stroll seems to parallel the naivety of Isaac's question in Genesis: "Here are the fire and the wood, but where is the sheep for the holocaust?" And a haunting allusion to the Song of Songs, like the sound of a distant pipe ("He left hand in under my head and his right arm embraced me") strengthens both the idyllic strain and the expectancy of dread.

The second stanza suddenly thrusts the poem back into focus. Two key words from the Isaac episode come out into the open: the "knife" and the "trees" (cited in Genesis 22, *etsim* means "the wood [for the burnt offering]"; in the poem, as elsewhere in the Bible and in common usage, it refers to the "trees" of the superimposed scene).

The opening line of the second stanza moves as swiftly as the first it describes. It is fluent and direct and in marked contrast to the child's comment, which is continually awkward in Hebrew. Though the choice of words is entirely colloquial, the syntax and rhythm are childlike and utterly convincing. Such contrasts run throughout the poem and give it literary images an unquestionable time of modernity and immediacy. *Ala*, here translated as "false", is really the equivalent of the English "dudly", but *hatsila*, "save", is a more stylized usage. These linguistic contrasts take place within an analogous juxtaposition of the traditional content and the intimate details of everyday life.

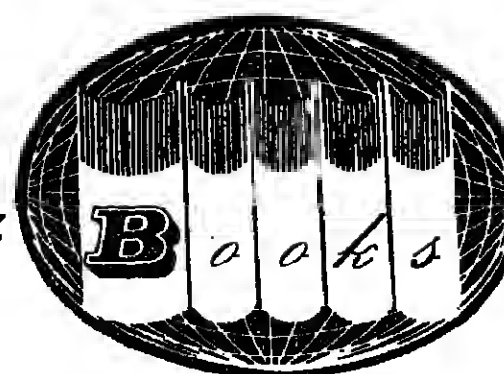
The intimacy of the child's voice, at the end of the family reunion at lunch, is now grasped in its contemporary setting; it is a poem about the Holocaust, one of the dominant themes of modern Hebrew poetry. The father is both the legendary patriarch, the father of the tribe, and the poet's own father, who was slaughtered in the European forest.

In its language, images and events, the poem shuttles back and forth between the past and the present. The tableau and the scene dissolve into each other. Personal biography, national memory—all become one in the childlike voice of the nightmare. The biblical motif ceases to be a "subject," as it would have been even a generation before. Like the identification of so total and of the same time, so emblematic, that it can hardly be paraphrased.

The Jerusalem Book Week takes place this year at the National Book League, 7 Albemarle Street, London W1 and runs from November 7 to November 14. More than 300 books will be on show and twenty-five publishers will be represented. Among the other events of the Week are a poetry reading at 7 p.m. on November 8 entitled "No Land Like It" with Anthony Rudolph and Elaine Ives-Cormoran reading work by Isaac Rosenberg, Pagan and Yehuda Amichai among others. The poet and translator Keith Bosley will read and discuss extracts from his translations of the Song of Songs, and the evening includes readings of Arab folk poetry. On November 10 at 7.30 p.m. there will be a lecture by the historian Martin Gilbert on the Week the Greater London Arts Council is sponsoring "Israel's Poets" service. The Israeli poet Moshe

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The image and the nightmare

By R. S. Lopez

E. ASHUR: A Social and Economic History of the Near East in the Middle Ages 384pp. Collins. £10.

Medieval economic and social history is the youngest child of Islamic studies. Usually ignored or, at best, superficially explored as a marginal pursuit or a mere hobby, it has attained professional level only over the past twenty years. In 1957, the foundation of the *Journal of Economic and Social History of the Orient*, with Claude Cahen of Paris as main editor for the Islamic world, provided a much needed rallying point for a small but distinguished group of scholars who wished to develop the field. Nine years later, a conference organised in London by Bernard Lewis with the collaboration of a few economic and social historians of the West suggested plans for common research; further conversations, attended by Islamists from Europe, America, Asia and Africa (the latest one, at Princeton, in 1975), showed faster and faster progress on the whole front. It will take more time before the East catches up with the West, but what has already been done adds a fresh breath of realism to the highly intellectual atmosphere of orientalism.

That most orientalist has so long shied away from economic and social problems may be partly ascribed to the unresponsiveness of their sources. The Muslim Middle Ages have not bequeathed to posterity archives comparable to those of the Christian West, where direct evidence on the subject can be obtained from documents, that is, from the horse's mouth. One has to depend chiefly on

secondhand information, stily offered by historians or other writers whose incidental allusions to economic and social developments tend to be influenced by political or religious bias or distorted by love of colourful overstatement and sheer imagination. But these handicaps are neither unique nor insurmountable. Western sources do not really get going until the later Middle Ages; before that, there are huge vacuums of documents, and historical narratives are no better than those of the East. Nevertheless, by searching for and expelling every scrap of written and archaeological evidence, and by asking all relevant questions even when no final answer could be hoped for, specialists of Western economic and social history have been able to reconstruct the main contours if not all the details of the picture.

Orientalists, too, are now making headway. By studying unprinted papers of Jewish merchants accidentally dug out in Old Cairo, Shalom H. Legum has opened new vistas on the activities and private life of traders who spanned the whole Muslim world from West Africa and Sicily to Iran and India; characteristically, a supercilious keeper of these treasure funds had labelled its importance "By reading Arab legal texts that had never been tapped for economic and social information, Abraham Udoritch has thrown new light on the organization of Muslim business ventures and partnerships several centuries before the earliest extant documents of the kind in the West. Likewise, coins, records, manuals for market inspectors, technical treatises on agriculture, crafts, and public administration have supplied firsthand material for important new monographs. Nuggets of economic and social information have been extracted from long-known, little-known, and hitherto unknown historical narratives. Not yet visible in Gustav von Grunebaum's last

work, a short, intellectually impressive survey of Islamic history included in the *Propyläen Weltgeschichte* (1963) and later translated into English, the mark of the new studies is clearly apparent in Claude Cahen's survey included in the *Fischer Weltgeschichte* series (1968). But we still lacked a specialized survey, one of those imaginative if tentative works of synthesis that, as Marc Bloch taught us, are so stimulating when detailed studies are too scarce to cover the ground.

We must be grateful to E. Ashur of Jerusalem, one of the pioneers in this field, for giving us, in *Islamic Social and Economic History of the Near East*, not quite the inspired synthesis only a Marc Bloch had, but a work that brings together a huge amount of material, endeavours to interpret it, and poses interesting questions even when it does not supply satisfactory answers. Based on a thorough exploration of primary and secondary sources, and partly on the author's earlier, original studies, it strikes a good balance between the two opposite but not mutually exclusive languages that have long dominated the field. With only a little exaggeration, one might call it the mirage and the nightmare.

The mirage—a world of extraordinary wealth, a fairly open if not a free society where princes and peasants, believers and infidels, easily meet and may swap roles through luck or talent—comes down from the Arabian Nights.

In the centre, one sees the Baghdad of Harun al-Rashid, nostalgically frozen in the collective memory of Islamic anonymous storytellers from Iran to Andalusia, then fixed in the definitive text written down in late medieval Egypt. It is

declining trend that was not to last for many centuries without bringing the Islamic economy to an early downfall. Estimating the size of each recovery is almost impossible when quantitative evidence is so scarce and of dubious accuracy. The impression that the Islamic economy was much larger than Baghdad and at least as refined. What was surprising in the ninth century, however, became less impressive in the same later times; both absolutely and comparatively, the age of Harun was followed by headlong decline.

To explain the latter, the "nightmare" conception—a world of perpetual frustration, rotating from poverty through stagnation to a closed Arab society—comes in handy. It stems from another masterpiece, Ibn Khaldun's "Prolegomena" which enforces the geographical and economic synthesis of the Islamic world. Like Gibbon, Ibn Khaldun is cogent because he is one-sided; the flaws exist and still exist, but the historical development if they had not been partly and temporarily offset by significant assets.

To hold Professor Ashur sticks closely to the nightmare conception, which he has previously brought to light in his *History of the Islamic World* (1969). He shows that the prodigious wealth of the military over the civil government was not only politically disastrous, but also economically destructive. His analysis of the decline of irrigation is especially valuable; so are his tables of land tax returns (judicial figures are usually unreliable, but their accumulation is helpful in estimating trends) and his references to recurrent epidemics. On the other hand, every token of local and temporary recovery is properly stressed to indicate the interruptions of a

CINEMA

The critic as friend

By Jean-Loup Bourget

ROBIN WOOD: Personal Views Explorations in Film 254pp. Gordon Fraser. £5.90.

Fifteen years ago the modernist, intelligent organ of British film criticism was undoubtedly the *Magazine Movie*. It shared with its French contemporary *Cahiers du Cinéma* an interest in film as film, in form and style, in implied rather than explicit content. In Hollywood cinema and in a handful of non-American auteurs from Renoir and Rossellini to Mizoguchi, among its regular contributors was F. R. Leavis-trained Robin Wood. Today, after a long process of self-criticism and excommunication, *Cahiers du Cinéma* has become primarily concerned with the ideological "deconstruction" of classical Hollywood cinema and with film as revolutionary practice (be it in the Russo of the 1920s, in the Third World or in post-1968 France); the English magazine now would most readily associate with them is *Screen*. On either side of the critical divide, people believe that the "structural-marxists" have won the day, that the recently resuscitated *Movie* is a ghost of its former self, and that a writer like Mr Wood, whose opinions remained unchanged, fights a lonely rear-guard skirmish. Such is the background against which one should set Mr Wood's *Personal Views*.

The book is a series of essays, some polemical and/or theoretical, some descriptive and evaluative of a number of individual films and directors. I use the word "theoretical" even though Mr Wood begins by claiming that he is a critic not a theorist. But he does map out a theory of criticism—and a theory of art in general—like V. P. Perkins's theory of film. "This can be summed up as follows: all art, at any rate all great art, is a personal creation, the expression of an individual creative genius. The misapprehension of this is a curiously recurring personal response on the critic's part. The critic's relationship to a work of art can be compared with a personal friendship, moving as it does between the poles of identification and respect. The critic, in other words, is a global cue, which encompasses intellect and emotion; consequently, it is impossible to separate art from morality, and to distinguish aesthetic judgment from moral judgment. The critic is always present in a work of art, but to a resolved form, so that the work has a kind of wholeness, or organic unity."

Similarly, tensions are present within the critic but resolve themselves in what constitutes the slot and the culmination of his activity: evaluation. In terms of "form and content," what the critic does is to "say" (the apparent content) matters less than what it "is" (the implicit content as expressed by the form); here again, tensions may well exist between explicit content, or the artist's intentions, and the hidden content conveyed by the form, but some kind of operating principle always prevails. Finally, given human and human values, such as tolerance, a sense of social justice, the respect of the individual, are the highest a film can embody, and they can be found in the films of Renoir, Ozu and other directors.

Mr Wood is to be praised for thus undertaking to spell out the basic roots of his own critical faith. He argues these roots with a subtlety verging on candour, and with a sincerity of conviction mounting to passion. However, most of these tenets, or assumptions, seem to me to be open to question. First, there is the "Romantic" concept of the "individual creative genius." A concept at best impossible to define, and all too often unproven, wishful thinking. "Homer," the cathedral builders and Hollywood studios were all "creative" and produced works of genius, but it is doubtful whether they had much of the "individual" in them. Second, the equally Romantic notion of "organic" unity, though

satisfying to the mind, is hard to reconcile with that of "tensions," presumably originating in the laws of physics: if it holds true in some cases against so much as see innumerable examples of "inorganic" unity, as well as of disunity pure and simple (English cathedrals). In a discussion of art and criticism, unlike what really is used as a descriptive rather than a normative term: "organic," on the other hand, usually a laudatory epithet, is ultimately a matter of subjective impression.

Finally, I find it difficult to accept that the greatest works of art should also—albeit implicitly—project the highest human and moral qualities. Obviously, we reject otherwise "perfect" works when they convey certain apocryphal ideologies which we find inadmissible; but I am not at all sure that moral and aesthetic judgments always coincide. It may be that criticism is always (uncomfortably?) poised between the extremes of formalism and content analysis: historically, the moral stance recurs at regular intervals, from Rousseau's condemnation of directors of the *Fontaine de Rousin* to the truth to nature.

It is, nevertheless, an intentional fallacy which blames art in particular for the shortcomings of society in general, and whose logical conclusion would be a complete rejection of art as morally or socially or politically useless if not actively harmful. Mr Wood does not go to such extremes, and rightly points out that, when we assess a work of art, we should, at least temporarily, accept its moral and aesthetic grounds and judge it to speak on its own moral terms rather than on ours, or on supposedly eternal ones.

Mr Wood's practice as opposed to his theoretical exposé is a different matter. One or two of his chapters are not immune from the intentional fallacy, the idea of the morality of art; the conclusion of the book devoted to Wallace's *Touch of Evil* dwells, to a way that I find embarrassing, on the characters as if they were actual people ("It is perhaps the moment in the whole film when we most like Vegas") in the chapter on Mizoguchi and especially on *Ugetsu Monogatari* I have the impression that the very high appraisal is really justified by the subject-matter, which happens to be supernatural and therefore lends itself to metaphysical considerations. This in spite of abundant formal descriptions of camera movements, camera angles, etc.

For elsewhere Mr Wood is in fact an admirable formalist critic and he shows that, far from being isolated in some narrow critical bunker, he has learnt much from his "structural-marxist" pet



A fervent scene from *Soldiers of The Cross*, thought to be the first religious film, which was made in 1900 and shot on a Melbourne tennis court. The power behind the film was Herbert Booth, son of General William of the Salvation Army; thirty-two years after the first convict was transported, moralists had noticed the depravity of the pop prince and this was the Salvation Army's response—a narrative film that parodied The Great Train Robbery by three years. From *Film Review* 1976-77, edited by F. Maurice Spauld (194pp, W. H. Allen. £5).

enemies. Though his style is (unlike theirs) always lucid, he tends to over-use some of their favourite vocabulary, such as "strategies" or "prevailing ideology." He rails, of course, that he is precise: "structural" analysis before being aware of structuralism, and he gives an excellent "structural" account of Welles's films, with the basic situation of the younger, innocent man betraying the older, corrupt man. He may have trouble with "semiology," but he has always been interested to style and stylistics, and what is semiology but the study, in Peter Wollen's apt phrase, of "the cinema's epistemology in the cinema." The pages on Sternberg's *The Scarlet Empress* are certainly among the best film criticism ever written by Mr Wood or anybody else; they are meticulous, stylistic, formalist, sociological, analyses of visual motifs of the film and of their meaning.

The chapter devoted to Ophüls's *Letter from an Unknown Woman* is also superb, excellently describing the typically Ophülsian combination of irony and romanticism, the phenomenon of "closeness without identification" with the character. Mr Wood returns to Ophüls (*The Reckless Moment*) in a discussion of the nature of theory, and here too I feel that his practice belies the repeated but questionable affirmation of "personal" authorship: Mr Wood rightly emphasizes that *The Reckless Moment* is probably a greater film for its debt to such impersonal but shaping influences as genre, ideology, society, the public. In my view, the same remark applies to *Letter from an Unknown Woman*, and I wish that in his discussion of Ophüls's

thematic and stylistic motifs—such as "old Vienna," "soldiers," "duels"—Mr Wood had mentioned Schnitzler or Hoffmannsthal, who Mr Wood calls Ophüls as much as Strindberg does Bergman. Finally, as far as ideological "deconstruction" is concerned, Mr Wood is just as alert as the screen critics to the conflicts and fissures in films apparently dominated by the "prevailing ideology." I see "his analysis of Minnelli's *Meet Me in St Louis*, which goes rather too far in proclaiming the death of the American family. In brief, Mr Wood vindicates Baudelaire's definition of



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Friends of the registers

By R. J. Schoek

E. L. G. STOKES (Editor): F. W. Maitland Letters to George Neilson 56pp. University of Glasgow Press. Paperback, £2.25.

It is now seventy years since Maitland's death in December, 1896, yet we are still learning from, and re-learning about, his life. The letters to George Neilson, though they make but a slender book, add greatly to what we know about the man and still more about his scholarly interests.

Maitland was of course thoroughly at home in the Middle Ages. There, as Ffytch justly remarks in his biography, "when his imagination had been kindled by the theme in tune with his genius, he threw upon its development his full force of his mind." Part of that force came from his early training in philosophy, part from his being indeed a historian and one who knew how to use all the tools of a lawyer. And about mental power to borrow from Maitland's own words in his obituary on Lord Acton—"there was no

ter which went straight to the last inside of me. And we have but twice seen each other. I grasp your hand across that stretch of ocean." They were both interested in medieval registers, a fair field which he had thought not full of folk in the 1880s (indeed, it had not been known that any other scholar had encouraged Maitland in his pioneering work that led to his celebrated article on the Register of Original Writs in *Harvard Law Review* of 1889—sent there, Maitland remarked, "as being too technical for any English journal"). Yet in his second letter (dated April 29, 1889) Maitland had written, "I had no idea how interesting they [the registers] would be until you wrote to me."

That Neilson had first written to Maitland before 1889 seems pretty clear, but what matters here is Maitland's acknowledgment of an, in my view, important debt. There were other debts: Neilson's *Trial by Combat*, and to continuing enlightenment on obscure points in Scots law. A second point made clear by the letters, or the editor's introduction, is the eager and continuous interest which Maitland had in the law and history of Scotland. Again and again, Maitland's inquisitive mind responds to Neilson with delight, often with humor and wit. And Letter 14 shows us that the *History of English Law*, to which on-line proof, with the result that as Maitland writes on October 20, 1894, "you have kept me out of some holes and I am glad that you do not think that I have made a big blunder in reminding my readers of the existence of Scots law."

In Ffytch's edition of Maitland's letters there were forty-two correspondence, and only four received more letters than did Neilson: H. A. L. Fisher, his brother-in-law; Henry Jackson, Maitland's link to Cambridge when wintering abroad; Joseph S. B. Secretary of the *Scottish Society*; and Reginald Poole, editor of the *English Historical Review*. There are more letters to Neilson than to Sir Paul Vinogradoff or Charles G. Ross, even Sir Frederick Pollock, his colleague in the *Cambridge Law Journal*. A number of other Maitland letters, we learn from the pre-

face, have been found since 1965. The date of Ffytch's edition of the letters, to A. V. Dicey, makes Lord Acton, and some twenty or so Josef Reichle. These we hope will soon be collected.

Very few of Maitland's other correspondents were practitioners at work in legal systems outside the English tradition, and few had that final quality of the great historian which is the ability to make commemorations (in words which he called Maitland himself): "I have few loved his gift of making the dry bones of the past live, or have displayed his courage in interpreting material which to the uninitiated seemed unprofitable. . . . Like a wandering scholar of the Middle Ages he was prepared to debate any question; the only commerce which interested him was the exchange of ideas."

Neilson, whose name does not appear in the index to the biography (though it does occur in the study by H. E. Bell (1965), must have been considered an important critical examination or assessment of Maitland's work. He wears well in these letters.

Covering as they do the period from 1889 to 1905, and including Neilson's appearance in F. W. Powicke (which express Powicke's admiration of Neilson and record his appreciation of the older scholar's criticism of the younger), these letters provide a history of medieval scholarship in Great Britain. They tell us much about how they craved the supporting atmosphere of congenial colleagues, even if so removed by geography that they met but twice in a lifetime. (One, thinks of such facts like Edmund Bishop in the light of the letters tell us much about the flowering of a highly technical branch of legal history, seeded, we still do not quite know how but growing independently in Cambridge and Glasgow, and in cross-fertilizing each other.) The letters also tell us much about the relationship of Bishop to Neilson, and that on medieval Anglo-Scottish relations Maitland, as well, in the light of Bishop's work, was to be congratulated on an exceptionally good judgment of the importance of this cache of remarkable letters.

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A sense of nationhood

By Lionel Kochan

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The dogma of 'balance'

By Amos Perlmutter

JIMMY-NORTON MOORE:
The Arab-Israeli Conflict
Volume 1: Readings (1,057pp)
Volume 2: Readings (1,193pp)
Volume 3: Documents (1,248pp)
Princeton University Press. £39.30.

MICHAEL BRECHER:
Decisions in Israel's Foreign Policy
639pp. Oxford University Press.
£9.50.

JON D. GLASSMAN:
Arms for the Arabs
The Soviet Union and War in the
Middle East
239pp. Johns Hopkins University
Press. £8.75.

While the coverage of the Arab-Israeli conflict by the media is generally as unsatisfactory as it is extensive, one would expect that within the scholarly community a more sober and realistic mood would prevail. Yet a cursory survey of the literature on the Arab-Israeli conflict reveals very few writers, whether scholars, jurists, or experts, who seem able to articulate a more comprehensive and detached view than columnists or reporters.

The bulk of the literature in English, French, Arabic and Hebrew falls into five general categories: (1) polemics and opinion writings that are mostly the products of publicists and propagandists in the pay of the governments immediately involved; (2) publications of dubious objectivity and credibility from various institutes and research centres, often on the payroll of governments; (3) superficial political analyses; (4) superficial Western journalists who believe a short sojourn in the area gives them a mastery of the subject; (5) apolo-

gical accounts by politicians and other participants. Arab, Israeli or foreign, at the same time misleading, authoritarian, whimsical, memoirs and interviews in which the authors recount their heroic role in some Middle Eastern adventure, often revealing only their own ignorance or malice; and (6) scholarly monographs in which the effort to achieve a balance becomes an ideology, an end in itself. The usefulness of these last in explaining the psychological and political causes of the conflict is thus restricted, even if their motivations are noble.

The Arab-Israeli Conflict is a classic example of the way the dogma of objectivity and "balance" prevents incisive analysis. Under the sponsorship of the American Society of International Law, John Norton Moore has assembled, in three volumes, a staggering number of legal texts and interpretative essays (over 130 altogether). The amount of work which has gone into the compilation would be surprising simply from reading the table of contents. Mr. Moore has not included an impressive array of distinguished contributors—academics, practicing jurists and other scholars—and made a comprehensive effort to juxtapose conflicting opinions, views and judgments on such critical issues as the Suez Canal crisis, the Six Day War, the role of the United Nations and international law, the rights of Jews and Palestinians, UN Resolution No. 242 and the complex issue of boundaries.

In "The Underlying Issues" Nathan Feinberg, Julius Stone and Yehoshafat Harkabi defend the rights of Jews on Palestine, while W. T. Mallison Jr, Cheri Belsoumi and Samir Aqlawi defend the Palestinian rights over the same territory. Each, as good advocates, should have denied the fundamental assumption of their opponents' legal, political and political claims. Others, such as Doron Peretz and George Tomes have, by omission, only added to the misunderstanding of the underlying issues.

The second volume is the more pretentious of the two. Here the political scientists and academic and ideological claspings of both Israel and the Arabs, have gone to battle. The open or clandestine hostility embedded in most of the pieces underlines the irreconcilability of the conflict rather than the resolution anticipated by the editor and his aides.

"Thoughts on Settlement," perhaps better titled "Misconceptions on Settlement," blends the brilliant essays of Blum and Quincy Wright with the ideological antitheses of Nohum Goldman, Henry Catei and Senator William Fulbright. To add to our confusion, the editor has piled on the pronouncements by Middle Eastern and American political leaders offering "solutions" more appropriate to Mars than the Middle East.

Nevertheless, *The Arab-Israeli Conflict* is an outstanding reference work. The third volume, for example, contains 189 crucial documents, from the Zionist Basic Programme of 1897 to the 1974 Israeli Declaration of Independence. Its major failure is that the reader who manages to work his way through the 3,500 pages does not emerge with a better understanding of the conflict, although he certainly emerges with more information about it. Selective editing would have reduced the volumes to reasonable size and given the reader a chance to form some broad impressions, if not conclusions, concerning the conflict. If one is in search of explanation (political or otherwise) this indiscriminate outpouring of papers and positions will not provide it.

The book's "principal purpose," according to the editor, "is to promote greater understanding of one of the most persistent and explosive challenges to world order of our time," but the reader is never provided with any yardstick with which to measure the necessity of this

assessment of the "explosiveness" of the Arab-Israeli challenge. The very reason the excited goal of pinpointing understanding is not fulfilled is precisely because of another stated aim: "In selecting readings and documents for inclusion, every effort has been made to achieve a balance on the issues and presentation of the principal viewpoints."

The editor assumes that a balanced presentation of the issues has been achieved by the inclusion of the very issues for which an explanation is sought. No insight can be gained because each of the crucial factors—the psychology and ideology of the conflict, the political, religious, and intellectual origins of the disputes, the political and diplomatic processes that exist during war and peace—has been given a normative explanation and interpretation.

Richard Falk, whose essay opens Volume 1, is probably right when he argues the need for a legalist approach to international politics. Falk states flatly that "world peace depends upon enlarging the scope and range of legal rules, the growth of habitual respect for law, and the creation of international institutions capable of interpreting and enforcing the law." Yet even Professor Falk could not read this book without a feeling of utter pessimism about the chances for world peace if he believes it can only be achieved by enlarging the scope and range of legal rules. The contributors to *The Arab-Israeli Conflict* are preponderantly jurists and international lawyers, yet their readings do not nurture any hope that legal rules are universal. In fact, most of them have done their utmost to narrow the scope of legal rules in order to serve their clients' purposes, political or otherwise.

The selection dealing with the seminar of Arab jurists on Palestine, which took place in Algiers in 1967, reveals this sort of self-

serving legalism in microcosm. The Arab assembly categorically denied that the Jews possessed any historical rights to Israel, proclaimed the illegitimacy of Zionism, declared the falsification of Palestine history by Zionism, and called for the "elimination" of Zionism as a "fraudulent exploitation of religious and humanitarian feelings." Zionism was further categorized for its imperialistic character and racist philosophy, and its presumed violation of the League of Nations covenants and United Nations resolutions. The "consequence" of the United Nations in the matter of Palestine was claimed, as was the "illegality" of the 1947 partition. To accept all this would be tantamount to legitimizing the non-recognition of the sovereignty of Israel and thus accepting a de facto state of permanent war.

It is certainly hard to condemn the whole work on the basis of the kind of ideology, but among a few other combats, jurists, and scholars, one discerns a tacit acceptance of this thesis, clothed by Baisouni and Fisher and Bayhan Humad with brilliant legal interpretations and historical proclamations. Professor Baisouni, one of the most gifted advocates of the Arab cause, deserves high acclaim for his heroic and fascinating effort to defend unresolvable issues and non-existent facts. This is only matched by the brilliant rhetoric of Julius Stone on behalf of Israel.

Professors Stone, Feinberg, W. T. Mallison and Gross all do their best to rebut the Arab jurists' assumptions, legal arguments and resolutions. But will these rebuttals and appeals to international law and legalism change the categorical commitment of Arab jurists, intellectuals and men of action? Will it modify their perceptions, commitments and aspirations? Will it actually balance and moderate the opinion of the editor, a leading scholar of international law, by pseudo or biased the historically founded aspirations, assumptions and commitments of the Arab? Mr. Moore has somehow brought himself to write these words: "The

history of the efforts at the belligerent solutions strongly suggest that a peaceful solution is the only solution in the future. The only solution in violent conflict is peace. But what is peace? Recognition of Israel, legitimization of Zionism, freedom of navigation for Israel? The withdrawal of Israel from territories occupied in 1967, the creation of a secular democratic state of Palestine (perhaps following the successful Lebanese model), in place the independent Jewish state, Arab reversion of Jerusalem, or the rejection of post-1947 Zionist immigrants from Israel?

In fact, *The Arab-Israeli Conflict* demonstrates that laws, legal institutions, and international law enforcement agencies, may well be at the service of Professor Falk's anti-legalistic school, those Machiavellians who argue that the problem of peace depends upon recognition of balance between the capabilities and commitments of antagonistic countries and ideologies. In this book, both pro-Arab and pro-Israel jurists demonstrate greater respect for national interests, their clients, and ideology than for the growth of the rule of law and "world peace."

The fact remains that neither Falk's so-called legalism nor their opponents (both committed in some form of maintenance of order although recommending different instruments, either diplomacy or international law) have enhanced our understanding of the underlying issues of the conflict, because essays on jurisprudence and international law cannot perform this function. No balance of views is possible.

The Arab literature on the conflict, created by a multitude of bolshies, jurists, government publicists, ideologues and political writers, is produced under the auspices of their respective governments. In the Arab world the ideology of the conflict, like the Arab attitude generally towards Israel Jews and Zionism, is no longer spontaneous or even nationalistic. Instead, a dogma has appeared that equals in scope the method, the dogmas of the Marxist-Leninist, constitutes a guide for action, and reflection. The conflict has become highly institutionalized; it is no longer a simple struggle between Zionist and Palestinian nationalists over a specified piece of desert territory, but an all-encompassing struggle.

The Israeli government and Zionist writers and sympathizers have, of course, also produced a prolific literature that is hardly devoid of ideological mumbo-jumbo. Nevertheless, there is a marked distinction between Zionist and Arab propaganda (as yet) and the literature of the Arab world. The difference between Arab and Israeli propaganda is that the anti-Israeli, antisemitic and anti-Zionist propaganda in the Arab world is used to mobilize Arab masses for political purposes by different regimes and rulers, among others, to persuade them of a historical mission to annihilate Israel, a Jewish state. Zionist propaganda was used internally to mobilize Jewish people to settle in Israel; it was used externally to persuade the public opinion of the righteousness of the Jewish cause. The difference is considerable; the mobilization of ideas to incite people to destroy others is certainly not the same as the mobilization of opinion on behalf of one's cause.

In the Arab world, agitation, the use of social enmity to achieve ideological change, is the aim of an elaborate machinery exceeded in scope only by that of the Soviet Union and the People's Republic of China. This life struggle is not legal and rational but bitter and asymmetrical ideological battle that cannot be influenced by normative strictures and prescriptions. In this sense all the eloquence of *The Arab-Israeli Conflict* is misplaced.

The problem of Jerusalem, for instance, which is the heart of the conflict, cannot be illuminated by reference to juridical points and counterpoints. This struggle, which originated with the formation of the Palestinian nationalist movement in 1920 and the Zionist political, diplomatic and military effort to turn Jerusalem Jewish, is still the major bone of contention. Unquestionably, King Abdullah of Jordan would not have gone to the 1947 partition conference, had he not been prepared to give up Jerusalem. The first Arab-Israeli war could have been averted had it not been for Jerusalem. Moshe Dayan made it clear, that he regards

the "return" of Jerusalem, i.e. the Israeli conquest of Jordanian Jerusalem, as the high point of his career. The future of the city of Jerusalem may make the conflict permanently irreconcilable.

In Michael Brecher's erudite and meticulous study *Decisions in Israel's Foreign Policy* the focus is on an analysis of the Israeli elite's decision-making process in seven key issues. One of them is the question of Jerusalem from 1948 to 1950.1 This work represents a valuable effort to dissect the sources of conflict in the region. True, Professor Brecher deals only with Israeli decision-making processes and a complementary book on Palestinian and Arab League decision-making is essential. Yet Professor Brecher's evaluations, based on some of the most advanced social science research techniques, are exemplary. He handles the problem head on and makes no effort to hide behind political excuses. His analysis of the mental processes of Israeli decision-makers, working in a context of profound misperceptions, whose origin must be recognized as politically motivated.

In my view the underlying issues will be elucidated by studying the politics of the creators of the Balfour Declaration and the Hussein-Makdum agreements, of the Arab League and the world Zionist movement, of the League of Nations, and the four major struggle between East and West, rather than by the scholarly interpretation of the often hasty political proclamations of hard-line ministers and governments.

Tako, for instance, Professor Brecher's analysis of the Sinai Campaign of 1956. He methodically outlines the political, military and bureaucratic factors that led to the decision to go to war. Analyzing the operational environment, Brecher discovered that many decisions made by the Israeli defense forces and Ben Gurion in connection with the Sinai campaign were derived from the internal political environment in Israel. It is a fascinating portrayal of the conceptual world of Israeli decision-makers, he demonstrates the frequent irrelevance of international considerations, the crucial role of Ben Gurion and his disciples for international organizations was matched by his apprehension of the leverage the United States would bring to bear on the actions. He and his supporters of the British and had a great desire to be independent as a country from the French. The decision to go to war was only made because Israel seized a rare opportunity to internationalize the conflict to its own purpose, but the consequent Israeli perception of Arab hostility certainly tilted the balance.

Jon Glassman's *Arms for the Arabs* recounts in detail the politics of Soviet rearmament of "progressive" Arab regimes in the Middle East and its implications for international security. Like Brecher, Glassman seeks his conclusions by analyzing the decision-makers and their actions and motives rather than the content of their pronouncements. I doubt that after reading Dr. Glassman's book Professor Falk could still claim that the chances for legal world order were impeded by the activities of the anti-legalist school. Dr. Glassman demonstrates why the level of conflict is high, but he also shows why Soviet-American détente tends to contain its explosive potential.

This detailed study of weapons as instruments of politics, of the diplomacy and politics of the Soviet Union from its first military aid to Nasser's Egypt in 1955 to its rearmament of Assad's "progressive" Syrian regime, yields considerable information. It focuses on the relationship between the local conflict and the global policy of détente. An analysis of Soviet arms transfer demonstrates, according to Dr. Glassman, the process of Soviet balancing in the area and the use of weapons to support but also to restrain clients. I am not convinced that Dr. Glassman has in fact made clear, as he claims, the limits that Moscow has established for military support of Arabs, short of strangling the policy of détente, but he has none the less produced one of the best books yet to appear on Soviet policy in the Middle East. He leaves us with the impression that if the Soviet leadership fails to maintain the balance which he has tried to persuade us they do, the Middle Eastern conflict will once again become highly explosive.

Détente and after

By P. J. Vatikiotis

MUHAMMAD SID-AHMED:
After the Guns Fall Silent
Peace or Armageddon in the Middle East
144p. Croom Helm. £5.95.

A review of the Arabic original of *After the Guns Fall Silent* was published in a Kuwaiti newspaper last year under the headline "Marxism, son of a pistol, promises in defeat Israel by peaceful means". Reading the English version one could get the impression that this is what the author wishes to convey. Yet this would be an inaccurate impression and an unfair judgment of the book's contents.

An early member of the "Iskra" Egyptian Marxist group in the 1940s and a contributor to the Marxist publication, *Al-Jouhar* (The Masses), the author became, in the late 1960s, a leading representative of the intellectual of the left in the Egyptian Marxist establishment. Basically French-educated but also a graduate of an Egyptian university, he grew up among the children of the ancient régime's ruling class. His Marxist persuasion and past communist affiliations, which are not confined from an association with the tolling or deprived masses of Egypt, were consciously acquired in the turbulent years of the Second World War and its aftermath. Many other members of the educated elite of his generation underwent the same intellectual conversion.

Muhammad Sid-Ahmed is desperately concerned for peace and the triumph of socialism in the Middle East. He neatly divides the world of power into the imperialist and neo-imperialist West on the one side, and the progressive East on the other. He sees the cause of the Arab-Israeli conflict in the internal political environment in Israel. It is a fascinating portrayal of the conceptual world of Israeli decision-makers, he demonstrates the frequent irrelevance of international considerations, the crucial role of Ben Gurion and his disciples for international organizations was matched by his apprehension of the leverage the United States would bring to bear on the actions. He and his supporters of the British and had a great desire to be independent as a country from the French. The decision to go to war was only made because Israel seized a rare opportunity to internationalize the conflict to its own purpose, but the consequent Israeli perception of Arab hostility certainly tilted the balance.

War, the author argues, cannot resolve the Arab-Israeli conflict. Moreover, another war could be nuclear. Instead, he proposes the application of the rules of détente between the superpowers to resolution of the conflict. The ultimate irreconcilable objectives between the Palestinians and Israelis should be overlooked—frozen—while the actual course of the conflict is henceforth conducted by peaceful means. "Peace," Sid-Ahmed writes, is possible not because the ultimate objectives have been renounced, but because the means of achieving them have been modified. There should be mutual de facto recognition between Israel and a Palestinian state on the West Bank and Gaza, with maximum economic intercourse between them and between Israel and the rest of the Arab states. Israel should be given a leading "qualitative" functional role in the development of the region in this way, it will be "digested" in the Middle Eastern environment. Here the author invokes the example of Lebanon's functional role in the area. Yet Lebanon foundered tragically on the rocks of an essentially sectarian conflict. In Sid-Ahmed's comfortable dialectic, however, there can be

a de facto establishment of two states in Palestine without mutual de jure recognition and without either state having to renounce its ultimate objective of surviving the other or supplanting it. Over time, a synthesis of these two concepts will transcend both of them. The political liberation of the Arabs against imperialism will have been achieved, and so too their economic liberation with the help of an Israel integrated into the region. Sid-Ahmed's genuine desire for a peaceful settlement of

the conflict is linked to his belief that it will accelerate social conflict throughout the region and thus pave the way for a "progressive" (i.e. socialist) revolution.

What makes this different from other Arab treatises is the author's bold acceptance of a Jewish state in the area. Yet in his dialectical scheme of the region's evolution, there is every prospect for that state to revert in a community among many in the area, especially after a working alliance between Arab wealth and Israeli skills has been effected. This is tantamount to saying that in the long term the Israelis cannot hope to retain sovereignty.

As for the Palestinians, Sid-Ahmed asserts that their legal right to self-determination, to a sovereign state, had been granted by the 1947 United Nations Partition Resolution which, incidentally, the Palestinians rejected at the time. But as their problem has acquired greater prominence after the October War and, according to the author, on international symbolic significance as the focal point of world confrontation, the Middle East crisis cannot be successfully resolved without a satisfactory solution of the Palestine problem.

Many will take issue with Sid-Ahmed's application of the concept of détente model to the Middle East crisis, or with his analogy of the two Germanies. After all, the latter problem concerns one people, which is not the case in the Arab-Israeli conflict. His contention that the Middle East, not Europe, is the most sensitive

region is simplistic. Both superpowers' view of the Middle East is only a function of their strategic concern over Europe. Nor is the author's view of the American diplomatic initiative in the Middle East as a conspiracy for the control of both the energy and Middle East crisis helpful or novel. In asserting this view he is forced to distinguish the American position from the "progressive" intentions of the Soviet Union, as well as to make such other blatantly ridiculous distinctions as those between "progressive" (Iraq, Libya, Algeria, South Yemen et al) and reactionary régimes in the Middle East.

The author places too much emphasis on the impact of international factors on a regional conflict. He dangerously ignores the local dynamics of conflict generated within the region whatever the external forces of manipulation and control. Given détente, the proliferation of local conflicts—now less of an ideological and more of an ethnic-ethnic character—may be more likely. In these circumstances each community will be more reluctant than ever to submerge itself in a projected regional "paradise".

Still, this is a forceful, thoughtful and provocative statement about the Middle East crisis. It is a rare and dogged—if somewhat blinkered—attempt to provide a Marxist promise to the problem. It invites dialogue and debate, and it is to the author's credit that he is able to concede, wincing from bitter experience, that even his neat dialectical projections may never come to pass.

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The collection of rare Hebrew and Yiddish materials in the Helsinki University Library (which I examined in August of this year with the help of an award from the British Academy) gives its existence to a quick history. In 1809 Finland came under Russian sovereignty, and Tsar Alexander, pleased with his new province, granted copyright in the library of the Academy of Turku in 1820. When Turku destroyed a large part of the library, copyright and all moved to Helsinki. The privilege of receiving a copy of everything printed in the Russian Empire continued until 1918 when Finland won its independence. Thanks to the copyright, Helsinki University Library houses twelve special collections comprising books, periodicals, newspapers, pamphlets, posters and other ephemera published in Tsarist Russia in various languages.

Of these the largest by far is the Slavonic collection of some 200,000 volumes, which is, perhaps, the best collection of Russian literature outside the Soviet Union. It attracts many students from the West who find the library more easily accessible than those of the Soviet Union. A second collection contains materials dealing with Russia in western European languages. There are also special collections of materials in Estonian, Latvian, Lithuanian, Turkish, Arabic, Persian, Caucasian, Armenian and Georgian. Finally there is a collection of Hebrew, in the sense of books printed in Hebrew characters, consisting almost entirely of works in Hebrew and Yiddish. The fact that the collection of Hebrew is the second largest of all the special collections is an interesting reflection on the intellectual and literary vitality of Jewish Jewry in spite of the repressions of the Tsarist regime

and the rigorous censorship in force. The Hebraica collection accumulated in boxes for almost a century and remained uncatalogued for a further four decades. Since 1961 the greater part of the collection has been systematically and efficiently catalogued first by Mrs. Henttonen and later by Mr. Henttonen, and each work is listed separately under both author and title. The collection comprises somewhat less than 7,000 volumes printed mainly in Vilna, Piatrkaw, Warsaw, Bialystok, Odessa and Zhitomir. In many, perhaps the majority of cases, the pages remain uncut, so that the visitor may well imagine that, apart from the catalogues, he may be the first person ever to have examined them in any form. Most of the volumes are undamaged and in their original wraps. In a museum of literature where rarely and frequently are the norm, the main condition of most of the materials adds greatly to the importance of the collection. In many cases the copy of a work in Helsinki may well be the only accessible example.

One feature of the collection is printing. Apart from two volumes printed in 1825, and a scattering of books published between 1850 and 1880, the great majority of the works appeared during the last two decades of the nineteenth century and the first decade of the twentieth century. Admittedly the closure of all but two of the Jewish presses by the government in 1935 severely restricted publication for some years; but both the Romm and Shapiro families of printers maintained a fairly steady output. The collection of books in Hebrew and Yiddish, the culture lay with the publishers who were not always mindful of their duties, often containing themselves with minimal compliance. Presses were frequently small and struggling, and it is unlikely that

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POLITICAL SCIENCE. Editor: Shlomo Avineri. VARIETIES OF MAXIMISM. This volume includes articles based on an international symposium in memory of George Lichtheim. Spring 1977, Approx. 412 pp.
Van Leer Institute

DYNAMICS OF A CONFLICT: A Re-examination of the Arab-Israeli Conflict. Editor: Gabriel Sheffer. This volume presents several approaches to the study of conflicts in general, and their application to the Middle East conflict. Van Leer Institute 376 pp., £6.75

IB

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CLASSIFIED ADVERTISEMENTS

Chartered Librarian

Assistant Librarian required to participate in the work of the Headquarters Library. The post carries a variety of duties ranging from promotion of information services to stock management and staff supervision. Candidates should possess A.L.A. or equivalent qualification. The post is suitable for recently qualified librarians with some experience in industrial/special library work. An interest in current affairs is desirable.

Starting salary in the range £3260 to £3800 according to experience. With good conditions of employment.

Please forward applications with full details to



Headquarters Staff Manager,
National Coal Board,
Hobart House,
Grosvener Place, London SW1X7AE.

City of Wakefield

Metropolitan District Council
WAKEFIELD AREA HEALTH AUTHORITY
EDUCATION SERVICES—LIBRARIES
Pinderfield's General Hospital National
Demonstration Centre

ASSISTANT LIBRARIAN/ INFORMATION OFFICER AP3/4

(£2,922-£3,702 + £312 p.a. supplement)

Applications are invited from Chartered Librarians or qualified Information Officers, preferably with relevant qualifications and/or experience. The person appointed will be on the staff of the City of Wakefield Metropolitan District Council, working in the Pinderfield's General Hospital National Demonstration Centre. Conditions of service will be in line with those stated by the District Council. Hours of duty will total 37 per week (average) but may include work outside normal office hours. Further details available on request.



Requests for application forms (enclosing a stamped addressed envelope) should be addressed to the Chief Executive (Personnel Section), Town Hall, Wakefield, to whom they should be returned by 10th November, 1976.

INDIA OFFICE LIBRARY AND RECORDS ARCHIVIST

to list and help prepare sectional guides for specified records in the Middle Eastern and Political and Secret Department. Work includes dealing with enquiries on these records and other more general duties.

Candidates must have a degree in an Arts subject and listing or experience in archive administration. Salary: as Research Assistant Grade 1 £4,030 to £5,230 or Research Assistant Grade 2 £2,825 to £4,030. Level of appointment and starting salary according to age, qualifications and experience. Non-contributory pension scheme.

For further details and an application form (to be returned by November 19, 1976) write to Civil Service Commission, Alconport Link, Beaconsfield, Bucks HP21 1JB, or telephone Beaconsfield (0296) 3333. Enquiries may service operates outside office hours. Please quote reference G/381392.

SENIOR ASSISTANT

£2,964 - £3,288 + £312 supplement

To work in any of the departments of the Central, Area or Branch Libraries in the Borough.

Applicants should have passed final examinations of the Library Association and have appropriate experience.

Application form from Personnel Services, Town Hall, Palace Square, London EC1A 3JF, or telephone 0791 0077, any time, quoting reference 9/16. Closing date 19th November, 1976.

London Borough of Tower Hamlets

Library/Research Assistant Banking

This is a full-time opportunity for someone with basic formal training in librarianship to become involved in both general library work and specialized research.

The bank's comprehensive library is in constant use, in particular by the International division, and the job offers an interesting insight into the workings of a major bank as well as the opportunity to continue study, through a half-day release programme, towards full qualification.

Starting salary will be at least £2,322 and the usual bank staff benefits including subsidised canteen and season ticket loan. Find out more about your future with Williams and Glyn's by writing to: M. T. Brooke, Assistant Personnel Manager, Williams & Glyn's Bank Limited, New London Bridge House, 25 London Bridge Street, London SE1 9SX.

WILLIAMS & GYLN'S BANK

Rolls-Royce (1971) Limited

Deputy Librarian

Applications are invited from candidates possessing the appropriate qualifications for the post of Deputy Librarian at the Derby offices.

The library provides an active information service in the challenging field of high technology at professional level. Candidates should be Graduates or Chartered Librarians, preferably with experience in an industrial or reference library.

Salary will be paid according to age, qualifications and experience. The Company operates a Staff Pension Scheme.

The matter of relocation expenses as appropriate can be discussed with the candidates who are invited for interview.

Enquiries should be sent to:

Mr A J Clarke Staff Resourcing Officer
Rolls-Royce (1971) Limited PO Box 31
Derby DE2 8JL
Telephone: Derby 42424, Extension 109

KENT COUNTY COUNCIL

COUNTY LIBRARY Canterbury Division DIVISIONAL CHILDREN'S LIBRARIAN

Canterbury is one of the largest divisions in the County with three large libraries and two mobile libraries. The Divisional Children's Librarian is

SENIOR ASSISTANT LIBRARIAN, DEAL

Deal has a large new purpose-built library shortly to be opened to the public and the Senior Assistant Librarian, which is a new post, will be responsible for the professional team working in the new building.

Must be Chartered Librarians with relevant experience. Salary in both cases £3,300-£3,702 + supplement.

Favourable disturbance allowances paid in approved cases.

Particulars and application form deliverable by 12 November from the County Librarian, Kent County Library, Springfield, Maidstone ME14 2LH. Phone: 64371 ext. 377.

Children's Librarian

up to £3,879

To be based initially at Rayners Lane Library. Applicants must either have passed their final examination. The minimum commencing salary for a Chartered Librarian will be £3,312. Candidates should have experience of library work with children, have a good knowledge of the literature and have passed the Library Service to Young People Paper.

Application form from Assistant Controller (Manpower Services), London Borough of Harrow, P.O. Box 57, Elvic Centre, Harrow, Middlesex HA1 2XZ, returnable within 14 days. 24-hour Answerphone Service 0-853 8270.

Harrow Libraries

TLS SUBSCRIPTIONS

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CLASSIFIED ADVERTISEMENTS

LEISURE SERVICES DEPARTMENT Information and Reference Librarian

Humberdale Area Health Authority
Grade AP5, £3,825-£4,085 + £312 supplement per annum
Post No. 72

CENTRAL DIVISION

This post was established as a new service some three years ago and is an important support service to the Area Health Authority. The Librarian, working on secondment to the Health Authority, provides a full information and current awareness service to the Area Health Administration. Apart from working in close liaison with Medical Library Staff the post holder would also be expected to work in liaison with the Humberdale Central Reference and Technical Team. The successful applicant will have initiative, enthusiasm and considerable skill as an information officer; experience in the field of Health Information or Medical Libraries will be an advantage.

Assistance towards disturbance expenses up to a maximum of £400 and reimbursement of 100% removal costs may be available in accordance with the Council's Recruitment Executive Scheme. Suitably qualified persons are invited to apply, giving the names of two referees. Closing date 10th November, 1976.

Humberdale County Council

The following opportunities are now available within our Library Service:

CHILDREN AND SCHOOLS LIBRARY ADVISER

Salary: £31,124-£4,830 p.a. including London Weighting, plus £312 supplement.

This post is based at our Library Headquarters in Uxbridge and involves the supervision of library standards in schools, in close liaison with the Education Department, English Adviser, and the coordination of the work programme and extension activities of the Children's Librarians in the branch libraries.

Applicants must be Chartered Librarians and preference will be given to those who have a degree and/or some teaching experience.

ASSISTANT MUSIC AND RECORD LIBRARIAN

Salary: AP3 £3,207-£3,567 p.a. including London Weighting, plus £312 supplement.

This post is concerned with promoting the music and record library at home. Applicants should be Chartered Librarians who have a genuine interest in music and are willing to work with local societies. A musical qualification will be an advantage but all candidates should have taken paper C202 in the Library Association's final examination.

Application forms, job descriptions and further details of applicable fringe benefits from Personnel Officer, Ref: L5/2533X, Belmont House, Uxbridge, Middlesex, UB8 3TX.

For informal discussion about these posts or specific information on the professional aspects write, please, to Mr. W. R. Hill, Principal Assistant Borough Librarian, at Uxbridge 37446 ext. 40. Telex 942424.

Closing date 12 November, 1976.

LONDON BOROUGH OF ILLINGDON

ASSISTANT LIBRARIAN

Applications are invited for this career appointment supporting the Authority's Librarian at its headquarters office complex in Gosforth, on the northern edge of Newcastle upon Tyne, close to sea and country. The successful candidate will be responsible for general reference, enquiry, work and subject indexing by keyword, computer, and other methods, and the operation of the use of computers for information storage and retrieval is desirable.

Applicants should be A.L.A. or Graduate equivalent with a minimum of two years' experience in a special or reference library. The starting salary, depending upon experience is unlikely to be less than £3,000, but for a well-experienced person would be about £3,600 or more. Please write for an application form quoting reference 1351 to:

THE PERSONNEL MANAGER
NORTHUMBRIAN WATER AUTHORITY
NORTHUMBRIA HOUSE REGENT CENTRE
GOSFORTH NEWCASTLE UPON TYNE NE3 3PX

Salary scales (Inner London):
Grade 3, £2,589; rising by annual increments to £2,120.
Grade 4, £1,617 (age 18); rising by annual increments to £2,589.

In addition a 'Pay Supplement' of £312 is payable. Hours 41 per week. Leave 18 days per year. Please apply in writing for further information and application form to:

Personnel Operations Department
Foreign and Commonwealth Office
Room 611, Curia Green Building,
Victoria Embankment, Westminster, SW1.

Closing date for applications 6 November, 1976.

Northumbrian Water

Universiteit van Amsterdam

The Faculty of Letters announces that the post of

professor extraordinary of ethnomusicology

has become vacant on October 1st, 1976.

The duties of the professor are:

- to teach and to do research in the field of ethnomusicology
- to supervise teaching and research in the same field, as well as in those of theoretical musicology and acoustics
- to participate in the administration of the department of ethnomusicology, especially with regard to the 'Jaap Kunst' Ethnomusicology Centre of the Institute of Musicology.

The qualifications of the professor should include:

- considerable teaching and research experience in the field of ethnomusicology
- general knowledge of other aspects of musicology
- some administrative experience, and willingness to be involved in the administrative structure of the University.

Prospective candidates for this chair are invited to send their application (with curriculum vitae and a list of publications) to the chairman of the Appointments Committee: prof. dr. H. L. C. Jaffé, Nieuwe Prinsengracht 17, Amsterdam, the Netherlands.

Requests for further information or suggestions for suitable candidates may also be sent to him (Tel. 020 - 22 55 95).

A condition of the appointment will be willingness to acquire sufficient knowledge of the Dutch language to fulfil the duties specified above.

The successful candidate should be prepared to take up his/her duties no later than September 1st, 1977.

TYNE AND WEAR COUNTY COUNCIL ARCHIVES DEPARTMENT

ASSISTANT ARCHIVIST

AP4/8 (£3,366 to £4,085, plus £312 supplement)

Applications are invited for the post of Assistant Archivist on the staff of the County Archives Department which provides a comprehensive archives service throughout the entire metropolitan county. The post will be based in North Tyneside and the person appointed will be responsible for a wide range of general archival duties including the processing and use of official and private archives in North Tyneside Metropolitan District. Applicants should be university graduates, with a diploma in archive administration.

Applicants, giving details of age, education, qualifications and experience, together with the names and addresses of two referees, should be returned within two weeks or the appearance of this advertisement to the County Archivist, Archives Department, Tyne and Wear County Council, 108 Pilgrim Street, Newcastle upon Tyne NE1 6PF.

Foreign and Commonwealth Office India Office Library and Records Museum Technician

A vacancy exists in the Conservation Department of the India Office Library and Records for a Museum Technician, Grade 3 or 4 according to experience. Training in paper conservation and a knowledge of paper chemistry would be an advantage.

Salary scales (Inner London):
Grade 3, £2,589; rising by annual increments to £2,120.
Grade 4, £1,617 (age 18); rising by annual increments to £2,589.

In addition a 'Pay Supplement' of £312 is payable. Hours 41 per week. Leave 18 days per year. Please apply in writing for further information and application form to:

Personnel Operations Department
Foreign and Commonwealth Office
Room 611, Curia Green Building,
Victoria Embankment, Westminster, SW1.

Closing date for applications 6 November, 1976.

HISTORY EDITOR

(2 posts)

An American owned publishing company with offices in Oxford requires two editors to organize an extensive bibliographical service in the historical profession. The persons appointed will be responsible for the collection of European material now handled in the United States, and for abstracting, editing, and indexing. The positions require persons with drive, energy, and the abilities eventually to take a leading part in the organization of this aspect of the company's work. Applicants should be graduates in history with proficiency in grammar and written expression, have a working knowledge of two foreign languages, and be free to travel occasionally, including possible initial training in the U.S.A. Minimum salaries: senior position £4,500; junior position £3,250. For further details write, with current resume, to Tony Stoggett, Joint Managing Director, EBC-Clio Press, Woodside House, Ilkley Hill, Oxford OX1 5BE.

Durham County Council

County Librarian

Salary £7,410 to £7,988 per annum plus £312 per annum supplement

Applicants should be qualified Librarians with substantial experience of senior management in a major and progressive Local Authority. The successful applicant will be responsible for the organization and administration of the County Council's Library Service which includes 39 full-time and 32 part-time libraries.

Application forms and full particulars from J. Procter, Chief Executive and Clerk, County Hall, Durham DH1 5UL. Closing date November 16, 1976.

FELLOWSHIPS

UNIVERSITY OF SOUTHAMPTON

PARKESS FELLOWSHIP

Applications are invited for the Parke's Fellowship, which is a post of research fellow in the field of the history of the architecture of the late medieval and early modern periods. The post is based in the Department of Architecture and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

CAMBRIDGESHIRE LIBRARIES

Applications are invited for the post of Assistant Librarian in the Cambridge County Council Libraries. The post is based in the Cambridge County Council Libraries and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

GARNETT COLLEGE

Applications are invited for the post of Assistant Librarian in the Garnett College Libraries. The post is based in the Garnett College Libraries and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

CITY OF LONDON LIBRARIES

Applications are invited for the post of Assistant Librarian in the City of London Libraries. The post is based in the City of London Libraries and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

GLASGOW SCHOOL OF ART

Applications are invited for the post of Assistant Librarian in the Glasgow School of Art Libraries. The post is based in the Glasgow School of Art Libraries and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

INNER LONDON EDUCATION AUTHORITY

Applications are invited for the post of Assistant Librarian in the Inner London Education Authority Libraries. The post is based in the Inner London Education Authority Libraries and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

METROPOLITAN BOROUGH OF SEFTON

Applications are invited for the post of Assistant Librarian in the Metropolitan Borough of Sefton Libraries. The post is based in the Metropolitan Borough of Sefton Libraries and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.

For further information or to apply, please write to the Director of the Parke's Fellowship, University of Southampton, 100 Highfield Road, Southampton SO9 5NH.

LIBRARIES AND ARTS DEPARTMENT

Applications are invited for the post of Assistant Librarian in the Libraries and Arts Department. The post is based in the Libraries and Arts Department and is a full-time position. The successful candidate will be expected to produce a major work of research in the field of the history of the architecture of the late medieval and early modern periods. The post is open to graduates in architecture or a related subject. The salary is £3,000 per annum. The fellowship is for a period of two years. The successful candidate should be prepared to take up the post by 1st September, 1977.